

# THE CHRISTIAN CENTURY

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# THE CHRISTIAN CENTURY

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## Self-Sacrifice and Self-Culture

MAETERLINCK has preserved to us the legend of the keeper of the lighthouse who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea.

In the soul that is noble (he says) altruism must, without doubt, be always the center of gravity; but the weak soul is apt to lose itself in others, whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown.

Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving. \*

Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, but fail all too often to make it clear that we must acquire a self, that we must possess and keep a personality whose value we can ourselves appreciate ere it can have value to others. To overlook the development of this self, to fail to organize the means for its constant renewal, is a stupid and often a tragic moral blunder.

\* \*

In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation.

That is an extraordinary insight that made John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He knew himself to be no slave, but the ruler of all. Though doing a slave's work, he was no whit less a king.

John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine!

\* \*

A soul so rich, so calmly conscious of a self transcending the specific act of abnegation, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

It will be well for us if in following Christ we learn from him that the secret of effectiveness in self-giving

lies not just in what is done, but in who does it. Personality gives value to the unselfish gift.

It is of no less importance for the soul to guard its capital than for the financier. The personality must be kept intact. That is what carries life's business on. Self-investment is profitable in the degree in which the self has intrinsic value. The oil must be made to keep the lamp going—not distributed to the poor, however amiable our motives may be.

The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine.

The world is not so much in need of sympathy as of inspiration. There is often danger that our very sympathy may make distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, is contagious, and by having such a respect for our personality as Christ had for his, we help men as he helped them.

\* \*

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They gossip and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy.

But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them respect for what is hidden from them.

"In the every-day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful or sad, is the confidence, strength, the freedom and peace of our soul."

\* \*

Mothers need to see this truth, for it is a mother's constant temptation to serve her children in lesser deeds that rob her self of its most important property, to forget her self and waste her soul in the routine demands made by her children.

But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the service of her hands, more than the sacrifices of the nursery.

Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

# Weeding Out the Library

BY W. ROBERTSON NICOLL

In the *British Weekly*

I HAVE read, and I find it to be true, that a private man who loves books, unless he is exceptionally rich, is always more and more tormented to find room for them. They grow and grow, and the wall space does not grow, and the shelves do not grow; and, unless the owner resorts to the unspeakable, detestable expedient of reduplicating the books on each shelf, there comes a time when he is at his wits' end. The expedient of reduplicating not only destroys the back rows, but imperils the owner's chance of heaven, the book wanted being invariably lost for the time with sad results in evil wishes and language.

I am writing in a library which at the present moment contains from 23,000 to 25,000 volumes. They are everywhere. The shelves are full and the floor is crowded. There is a lane from the door to the fireplace, a length of fifty-one feet, but it is narrow and is narrowing. The library is only a journalist's library. There are no rare books in the number, and if the whole were sold by auction the results would be disappointing. Nevertheless, to me the collection means something. It has been accumulated in the course of years in obedience to various impulses, and at one time or another almost every volume in it has possessed a certain significance. It contains a few special collections made with the view of writing on certain subjects. The years pass, and hopes that were never very bright recede, and plans which never were very firmly founded have to be given up in obedience to the calls and exigencies of the day or of the hour. Plainly something has to be done on rather a large scale. The means of increasing space have already been exhausted. There is only one course possible, and it cannot be postponed for very long. The library has to be weeded, and the weeding must be of a ruthless character. Now there are those who tell us that the opportunity of weeding is almost limitless, that there are not five men in England possessed of 3,000 books apiece who do not know perfectly well that half their volumes are lumber, books which they would never read or consult or open for any purpose whatsoever. They are the books of forgotten periods of life, the books of whim, the books of abandoned study, the books about which their owner's only thought is a wonder how they ever got there, books that can no more be accounted for than the foolishness of early day-dreams or the more or less absolutely useless knowledge packed away in one's

memory. It is all true. But at the same time there is a certain impressiveness and dignity about a library.

## • DUPLICATES.

Suppose we walk through my library together. You will perceive at once that there are many duplicates, especially of valuable books, and persons in my circumstances have no right to duplicates. All they may reasonably claim is the privilege of selecting their favorite copy. Well, let us begin. Here is a vulnerable bookcase, as you may see at once. There are side by side editions of John Evelyn, one by H. B. Wheatley and the other by Austin Dobson. Which is to go? In some respects Mr. Dobson's edition is a finer piece of work than Mr. Wheatley's. On the other hand, Mr. Wheatley's book has things not included by Mr. Dobson. Evelyn is no special favourite of mine, though he whiles away some hours well enough. I must settle on Austin Dobson.

Beside these are my editions of a far greater book—Boswell's *Life of Johnson*. There are several editions. The best, no doubt, is Dr. Birkbeck Hill's, which is not yet superseded, though it will be, say, in twenty-five years. Then I have the first edition of Croker's *Boswell*, which drew down the wrath of Macaulay. And I also possess the second edition, but I am not willing to part with either. I have spent much time in comparing the two and in finding out the changes made by Croker under the lash of Macaulay's article. Then I have Napier's edition, which is really a very good and sound and handy piece of work. Also I have the edition published in the *English Illustrated Library*, which is particularly good in its annotation of the "Tour to the Hebrides." I once had Malone's edition, which is perhaps the most satisfactory in plan and conception of any, but I have given it away. What am I to do with those various editions? Obviously I must select Birkbeck Hill, and be content and thankful and let all the rest go.

## NOVELS.

I now turn to fiction, and to some extent I have attained wisdom on that subject. With a very few exceptions I have found it a mistake to keep second-rate fiction. Every bookman has his little heresies and is entitled to them with reason. I have a favour for a book called "The Outcasts: Certain Strange Passages in the Life of a Clergyman," and I have a few more equally unappreciated by others, but profitable to me. They may have the room, but, on the whole, the abiding and satisfying fiction is the fiction of the masters. I have a fairly good show in this respect—

Richardson, Fielding, Smollett, Scott, Thackeray, Dickens, Balzac, as well as George Eliot, Charlotte Brontë, and the rest. My trouble is that I possess several editions of each master, and it is hard to decide between them. I have one perfectly satisfactory edition of Dickens, the National Edition, published by Messrs. Chapman and Hall, Ltd., in an edition of 750. The books are perfect in every way, and so without a tear or pang I give away my other editions. Yet there are relents and compunctions. Andrew Lang is nearly at his worst in his Introductions to Dickens. These may go. But Gissing is very good, and his chapters have not been reprinted. Chesterton is excellent, but happily we have him in volumes. I have a kindness for the double column edition in which I read Dickens first. But let it pass.

Scott is a more difficult problem. The only really beautiful edition of Scott is the old Roxburghe edition, in which the novels are divided into two volumes each. But Scott, like all the great novelists, ought to be introduced properly, and there were two men adequate to the task—Robert Louis Stevenson and Andrew Lang. Stevenson's edition was never completed, never even touched. But Lang's was carried through, and Messrs. Macmillan published the *Waverley Novels* with his prefaces and notes. The prefaces are extraordinarily unequal, but some of them are as good as they could possibly be, and I see very little chance of their being superseded. Otherwise the volumes are not very pleasing. But still, if I am driven to possess one edition of Scott, it will be Andrew Lang's. I have no such strong feeling about Thackeray, although I would not for anything be without him, and I give my vote for the Works of W. M. Thackeray, with *Biographical Introduction* by his daughter, Lady Ritchie, in twenty-six volumes. The type is very good, and Lady Ritchie writes with unflinching taste and complete knowledge. Of course I should want a good many more novels than those I have named, but what I have said already implies clearances on an extensive scale.

## POETRY.

My books of poetry are comparatively numerous, and there are not so many duplicates as might be expected. Some of them I would have a right to retain under almost any circumstances. I have the Aldine edition, not in the original form, not complete, but comparatively complete. The books are well edited, and the text is given with scholarly care. I have also those invaluable stout volumes of Messrs. Macmillan containing such books as Matthew Arnold's *Poetical Works*, the Works of



Tennyson, Lowell's Poetical Works, Christina Rossetti's Poems, and many others. These are very pleasing. They are in double columns, but the type is all that can be desired. The same may be said of the valuable and marvellously cheap editions of the Oxford University Press. But the edition I use most frequently is that of Gilfillan. Dante Rossetti was accustomed to use it because the page was so large and the type so good, and these I may humbly say are my reasons. On the whole I will stand by Gilfillan because I know my way about in his British Poets, and that is a great advantage. I know, for example, in "Paradise Lost" the line with which each page begins and the line with which it ends. I know where to find my favourite passages and have in many cases marked them. But I am not sure that the text is so carefully done as in some other similar works. A few weeks ago I quoted Goldsmith's lines—

"In all my wanderings through this world  
of care,  
In all my griefs—and God has given me  
my share—"

A courteous critic in the *Aberdeen Free Press* remonstrated with me for misquotation, and said that the line should read—

"In all my wanderings round this world  
of care."

Gilfillan, however, gives "through this world of care." But so far as I can find out all the editions published in Goldsmith's lifetime give "round." I have used no edition for many years except Gilfillan's, and followed him into the blunder. It would be interesting to know where and how the blunder originated.

All this is comparatively plain sailing. Every bookman is entitled to at least one copy of Shakespeare, Milton, Chaucer, Browning, Tennyson, and the rest. (Here I pause to say that Messrs. Smith, Elder and Co. would do an immense service to literature if they would produce before it is too late a really well annotated edition of Browning's poems. There are not many who could do the work, but I think there are two or three.)

But my weakness, and I may frankly confess it, is a love for those unfortunate beings known as the minor poets. I think I have as many of the volumes of the minor poets of the Victorian period as any other collector. For this I have no excuse; I have simply satisfied my own tastes and inclinations. Every now and then I have dreams of producing an anthology in which there shall be no piece which has appeared in any other anthology. At other times I think of writing articles about the merits of Alfred Norris, and G. A. Simcox, and J. B. Selkirk, and William Forsyth, and many others. But these are mere excuses. I shall never write the articles, and I shall never compile the anthology. So according to all reasonable rules I should part with the larger number of my poetical collection. I shall do so, however, if I must do so, with great regret.

#### RELIGIOUS LITERATURE.

We will now, if you please, take a turn with my theological collection. It is very numerous. It contains a very large number of what are called standard books. In particular it is rich in books about the Higher Criticism of the Old Testament and the New. It also contains numerous sermon volumes. I think I could part more easily with most of these volumes than with any others in my library. But there are some I should hold fast. These would not be the clever books or the controversial books or the dogmatic books or the learned books. They would be the mystical books. It is wonderful to look through such a collection as mine and to see how religious books with the property of mysticism continue to be fresh when the scholars and the doctors and the priests have passed into oblivion. Whatever may befall, I shall keep with me some volumes of Spurgeon, some volumes of Neale, all the volumes of Dora Greenwell, and a selection from the English and foreign mystical writers. They will serve my turn, I think, though I hope never to lose interest in the development of scholarship and thought.

#### BIOGRAPHY.

My biographical collection is tolerably full, numbering at least 5,000 volumes. They are well arranged through the kind care of others, and if I want a book the chances are about five to one that I shall find it. The volumes are in rough alphabetical order, and I think I may say that they have all been read. Many people will think that I have wasted much time, which is no doubt true, but I have found my account in the reading and do not for one moment regret it. At the same time I admit that to some wiser man biography is profitless. There is one advantage of biographical books. It is that one has not to choose between editions of them as a rule. I like first editions

and editions in large print. Lockhart's great biography of Scott was published some years ago in a very becoming manner by Messrs. Jack, of Edinburgh. But if I have to choose between the two I will take my own first edition, a very pleasing production in every way. For the journalist who knows how to use them biographies are a rewarding study, and meanwhile I do not propose to part with mine.

#### PERIODICAL LITERATURE.

Having intended for many years to write a History of Periodical Literature in the Victorian Era, I have collected a good many books for that end, including sets of forgotten Magazines and Reviews. I like this kind of reading, though I am not going to say it is the best or the most profitable. If I can accomplish my book it will be of some use to students, giving information that cannot be got without a great deal of dredging. If I do not write the book I shall have the consolation of spending many hours in preparing for it. But if the book were written, or if I had decided not to write it, I should be bound in honour to expel long rows of Reviews and Magazines from my shelves.

To some extent a man has a right to indulge his personal preferences. On the whole, however, he will find it best to keep and to read the great books. The great books will go into a library of about a thousand volumes. We owe very much to publishers like Messrs. Dent and Messrs. Nelson for putting the masterpieces of literature in forms so cheap, so convenient, so compact. For my own part, however, I hope to see a series where each volume will be well printed, say, at the price of three and sixpence. Such a series would include almost everything that is really worth having in English literature. The new books must, of course, be read—if it were only to understand the old.

### Mother Magic

In days of childhood, now long-lapsed and dim,  
Often I sit within a holy place  
Where mystic word and solemn-rolling hymn  
Touched the tranced souls of men to thoughts of Grace.

Too small to comprehend, yet happy there  
I lingered, since beside me, close and dear,  
Sat the sweet mother with her rippled hair,  
Her smile of angels and her color clear.

And she would hold my hand, and so express,  
In some deep way, the wonder of the hour;  
Our spirits talked, by silent tenderness,  
As easily as flower nods to flower.

And to this day, when so I creep alone  
Into some sacred corner, list the choir,  
Hear some great organ's most melodious moan  
And watch the windows flush daylight with fire.

Over me once again those memories steal;  
I sit as in a dream, and understand  
God's meaning; for, across the years, I feel  
The meek, sure magic of that spirit-hand.

—Richard Burton.



## EDITORIAL

### THE NEW LEADER.

**I**T is coming to be believed that the regrettable attitude assumed by Mr. W. J. Bryan, while the Prohibition question was being debated in Congress last December, represented the policy of the administration of which he was a part rather than his own personal conviction.

Mr. Bryan, it will be recalled, wrote an article for his "Commoner," in which he contended that the liquor question should not be made a national issue at this time, but should be dealt with by the several states separately.

Under cover of this position of the Secretary of State, who was known as a temperance leader and a prohibitionist in principle, a considerable number of wavering congressmen found courage to vote against the bill to submit the question to the people in the form of a constitutional amendment.

On that account Mr. Bryan was criticised by the prohibition leaders and the religious press. The Christian Century published one of the earliest and most vigorous of these criticisms.

With the announcement of Mr. Bryan's resignation from the Cabinet there began to leak out rumors which indicate that Mr. Bryan was moved at the time mainly by considerations of loyalty to the President, with whose administration he had been up to that time in accord.

Now that the break between the President and Mr. Bryan has come, we may expect from time to time further data bearing on the differences between the two with reference not to the peace question alone but to the prohibition question also.

The nation believes, and we believe, that Mr. Bryan is personally in favor of the adoption of a Prohibition amendment to the Constitution, and we may expect the next few months to see him at the front of the great movement which Congress will have to reckon with next December, and with reference to which the two political parties will have to define their respective policies in their 1916 conventions.

Stepping out of Mr. Wilson's Cabinet, Mr. Bryan, after the present controversy with Germany is settled, is likely to become the acknowledged leader of the anti-saloon movement.

### CHRISTIAN UNITY FOR LATIN AMERICA.

**N**EXT to the World Missionary Conference at Edinburgh in 1910 the Latin America Missionary Conference, to be held in the city of Panama in February, 1916, bids fair to be the most pivotal and strategic international event in modern Christian progress.

The Conference will draw together the Protestant Christian forces operating in all Latin America to consider the religious situation with united purpose and intelligence, and to project plans for a united advance of the Christian Church upon the vast neglected mission field of Mexico, Central and South America.

This move by the forces of Christian missions is but one of many which betoken a rising tide of Pan-Americanism. While most of the world is at war and nations are daily being driven farther and farther apart, it is cheering to note the drawing together of the national units of these western continents. A few weeks since, in Washington, D. C., an important conference of representatives of the financial interests of Latin American countries was held, and plans set going to unify the dis-

parate systems upon which the various countries now base their money values. Industry in one country is making an approach to industry in another.

This Christian conference will discuss the religious needs of Latin America in a thoroughly scientific and efficient manner. The great missionary leaders from the field will be there. For instance, already all three Protestant Episcopal bishops in Latin America have signified their intention of attendance. Protestant laymen and Latin American statesmen are expected to take part. Every mission board and society is to be represented by both administrators from the home land and missionaries at the Conference. Such leaders as Dr. John R. Mott are active in preparing for it.

It is with great hope, therefore, that the Church may look forward to the reports of the eight commissions now at work on the various aspects of the missionary problem in these Latin American countries. These commission reports will be the basis of the discussion at Panama and, together with that discussion, will embody the consensus of opinion and the collective wisdom of those who know and care most about the Kingdom of Christ in Latin America.

Among the Disciples represented on these commissions we note the name of Mrs. Ida Withers Harrison, Prof. Charles T. Paul, and Rev. A. McLean, with Rev. S. G. Inman in the chief place of responsibility for the creation of the Conference, as the Executive Secretary. Mr. Inman's position is analogous to that of Dr. John R. Mott's relation to the Edinburgh Conference.

### PASTOR RUSSELL AND THE WAR.

**I**T ISN'T often that the type of Christians who read The Christian Century have to meet the absurd claims of "Pastor" Russell. But even those farthest removed from this preposterous cult have now and then to state the contrary side to some one who has been misled by it. A keen and defiant article is that which appears in the Central Christian Advocate (Methodist) of Kansas City, which, like most things from the pen of its able editor, Dr. Spencer, goes squarely up to the issue. This is what "The Advocate" says:

A deal has been made of the fact that "Pastor" Russell brought the world, so far as the "Age of the Gentiles" is concerned, to an end in 1914. Armageddon would come then, he prophesied, such wars as not any nation had ever known, when the nations should be broken in pieces as a potter's vessel.

It is perfectly silly to associate his prophecies with this European war. War prophecies are perennial. They are coming out all the while. A man found an old German family Bible in which had been written that a fearful world-war would break out in 1914. Madame DeThebes this time aimed her many prophecies that didn't eventuate, did hit on it when she prognosticated an Austrian war in 1914. Here in America, prophecies as to Russia, China, Japan, Turkey, etc., etc., in their turn have been frequent, but the time card got askew. It didn't happen.

But one had this for 1914. He said that in 1914 "Austria begins a campaign against Russia in which Germany, France and England become involved. The Orient is in flames. In North Africa the Holy War is being preached because the Moslems wish to free themselves from England and France and set up the great Caliphate. Finally their peril dawns on the understanding of the European powers, and the Turks are driven out of Europe just as were the Mongols. The result is: Europe for the Europeans."





Charles T. Russell sits in the same company. He has prophesied. And, in fact, a terrible war did break out in 1914, as for many a year he has been proclaiming. But wait a minute. His prophecy is not that there would be a general war. That is a mere incident. His prophecy, the real milk in the cocoanut, is that in 1914 and 1915 the end of the Age of the Gentiles will come, that is to say that the powers of this world will not only be at war, but that they will each come to an end. That is the prophecy. It is the end of the world so far as the rule of the Gentiles is concerned. There will be no more Russia, Germany, France, British Empire, China, Japan, United States of America; no, these will all be broken as a potter's vessel. They will pass out of existence.

What will come in their place? "Pastor" Russell and his colleagues actually reigning over the billions of living and dead; "Pastor" Russell and his crowd actually reigning over this planet.

Just watch! If that happens within the next few months, we shall all have to sit up and get up, and own the omniscience of Brother Russell. If that doesn't happen, the prophecy and the whole system of this humbug will—well, it will be a laughing stock.

Get ready to laugh.

#### UNITY CONFERENCE BROUGHT NEARER.

**B**EFORE the outbreak of the European war a note of procrastination had become somewhat annoyingly chronic in the talk of those who had in charge the forming of the plans for the world conference on the unity of the Church.

When asked as to the date, or the probable date, or the possible date, or the most general suggestion as to a desirable date, for the holding of such a conference, the question was met by a shrug of the shoulders, indicating that it was all too soon to talk of time and place.

We were told that the churches must be gotten ready for the conference, that there remained yet many bodies that were indifferent, though formally participating, and that there must come a great yearning and passion for unity before it would be worth while to gather representatives of the churches together in a conference for the realization of unity.

Such reticence was, no doubt, wise, even though four full years had passed since the proposal was first formulated. The conference must not be premature. Its method and spirit must be well defined before its representatives convene. There must have grown up beforehand a certain unity of purpose in the whole Church, else the conference might result only in aggravating the division and alienation it was called to heal.

With unexpected suddenness, however, a decision has been reached. In anticipation of the exigencies that the Church will confront at the close of this world-shaking war, it has now been decided to convene the conference as soon after the war ceases as possible.

It is clear that the supreme task of Christian history will rest upon Christ's Church in the reconstruction of civilization after this its barbaric relapse.

And it is believed that the sense of sectarian impotence in the face of this task will make sectarianism's sinfulness apparent even to those denominations of the most restricted outlook.

The Church of Christ was never so humbled as today. It stands with palsied arms in the presence of a vast social wreck which its influence was impotent to avert. Gradually it seems to be growing clear that its sectarian divisions, its denominational self-interest, its lack of the sense of catholic fellowship lie at the basis of its impotence in

dealing with vast international and social problems.

Now is the psychological moment, the "fullness of the time," for the divided people of God prayerfully to come together to confess their essential unity and to seek the divine plan by which their unity may be restored in practice.

At the present time the place of the World Conference has not been determined, but New York and the Hague are mentioned, with favorable sentiment increasingly tending toward the American metropolis.

#### OPINIONS OF BILLY SUNDAY.

**O**PINIONS of Billy Sunday evidently make popular reading. The *Literary Digest* has just published a digest of the opinions of the religious press of the country which it classifies under the heads, "Favorable Verdicts," "Qualified Endorsements" and "Opinions Wholly Adverse."

Favoring Mr. Sunday, it finds 58 religious newspapers; qualified, 43; opposed, 28.

The *Christian Century* is classed with those whose opinion of Mr. Sunday is adverse. This is an error. The *Christian Century* has no interest in the discussion of Mr. Sunday's personality. The grounds on which others in the symposium base their opposition to him—his slang, his coarseness, his alleged insincerity, his big collections, his crude theology—seem to us to be quite subordinate considerations.

The thing The *Christian Century* called attention to in the article quoted by the *Literary Digest* was the fact that altogether too much is made of Mr. Sunday's distinctiveness. We pointed out that he is essentially no different from other modern revivalists.

Billy Sunday is the latest, and, in our opinion, the last conspicuous product of a system of propaganda which is already beginning to break down.

His principle is the common principle upon which all revivalists work—the principle of bringing an artificial mass stimulus to bear upon the individual to induce action.

The day of disillusionment as to the abiding value of the results gained by such methods is already dawning.

Over against this procedure—which is essentially hypnotic—is the rational method of Jesus, who sought to induce action by lodging Truth in the individual soul, awakening insight, and opening up unfailing fountains of perception in the inner life of men.

Mr. Sunday lives in a day when religion has become institutionalized.

Lacking a great Truth to propagate, the Church propagates its Institution.

And it uses excitement and hypnotism and sensation and the confusion of swaying crowds to gather individuals in.

The feeling is deepening that the Church should go back to Jesus again, re-learn his inner secret and quietly practice it and teach it to all men.

Our opinion of Billy Sunday cannot be expressed in terms for or against him personally. He is to be judged at last in terms of the system of religious propaganda, of which he is today the most outstanding exponent.

That system is alien to Christ's kind of Christianity.

• • • • •

There were no signs of harvest when you cast the seeds into the ground; but you believed it would come, your belief helped you to work and wait, and you have the fruit of it. So will it be with every word of God that is cast into the heart of men.—F. D. Maurice.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Episcopalians Join Latin American Conference

High church Episcopalians are making loud protests over a recent action of the Board of Missions of that denomination. This board has voted to participate in a "Latin American Missionary Conference," to be held in Panama in 1916. The matter of joining this conference was laid on the table by a majority of two at the March meeting of the board, out of deference to the high church element, but at the May meeting the matter was reconsidered and the board decided to co-operate with the single proviso "that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin America," which means inviting the Roman Catholics. This is an easy matter, since the Catholics refuse participation in all such conferences. Though the conference is purely advisory, it is opposed by the high church element because some of the leaders of the conference have criticised Roman Catholic work in South America and have declared that that section of the world is not properly evangelized. The Living Church, the high church organ, declares war on the Board of Missions.

## Rabbi Supplies Christian Pulpit

Dr. C. F. Aked, the Baptist minister in the First Congregational church in San Francisco, who caused some commotion among the churches by insisting that the birth of Jesus was natural, has done the unconventional thing of inviting a Jewish rabbi, Rabbi Meyer, to supply the pulpit while he made a trip to Honolulu. A portion of the rabbi's duties was to read a list of new members being received into the church. This same rabbi gave the Congregationalists free use of his synagogue while the First church was building a new edifice.

## A Federation of the Federations

The United States has a large number of organizations of interdenominational character that undertake to federate the denominations for specific tasks. Some of these are the Sunday School, the Y. M. and Y. W. C. A., the Laymen's Missionary Movement, the Missionary Education Movement, the Home Missions Council, Council of Women for Home Missions, the Christian Endeavor Society and others. The Federal Council of the Churches of Christ in America has believed that all these various federations should be federated. They have appointed a secretary, Rev. Roy B. Guild, whose task it is to bring them all into closer co-ordination. At Atlantic City recently representatives

of all these organizations met and deliberated on the task of co-ordinating all Christian work more closely. A hundred leading men spent several days together. The various organizations were explicit in refusing to grant to the Federal Council any measure of control, but were willing that certain forms of unofficial relations should be established that would provide for conference. This satisfies the first great necessity for a closer relation among the great union organizations and, after a lengthy debate over details, the plan was adopted. Thus the dream of a united Protestantism in America has come one more step nearer realization. A delimitation of tasks for the great interdenominational organizations will prevent an overlapping in function and will work for more efficient service.

## Dr. Lyman Abbott Tells of Jonah Story

Many years ago the American press started a story on Dr. Lyman Abbott, now editor of the Outlook, charging that he called the Book of Jonah "the Pickwick Papers of the Bible." The origin of the story is given thus by Dr. Abbott: "In my lecture on the Book of Jonah I told the congregation that some scholars regarded it as history, some as a myth, some as an ancient legend, and some as a satire on the narrowness of the Hebrew people, and that one ingenious critic had compared it to the 'Biglow Papers.' A newspaper reporter, who probably had

never heard of the 'Biglow Papers,' reported me as saying that the Book of Jonah was the 'Pickwick Papers' of the Bible, and that report was taken up and repeated by the press all over the country. I do not know how many letters I received rebuking me for my irreverence. To the letters I replied, but, pursuing my habitual policy of silence, sent no public correction to the newspapers." The Christian world is less agitated over Jonah than formerly.

## Dr. Clifford Has a Successor

Dr. John Clifford is one of the great Baptist leaders of England. He recently resigned his pulpit to become the leader of the nonconformist forces of his country. His church, Westbourne Park, recently extended a call to Rev. S. W. Hughes, one of the recently risen luminaries of the English pulpit, and he has accepted on the condition that Dr. Clifford shall still continue to return occasionally and preach for his old church. Dr. Clifford will allow his name to be used as honorary pastor.

## Protestants Weak in San Francisco

The city of San Francisco has been a notoriously hard place for Christian ministers, but the reason is seen when it is reported that only four and one-half per cent of the population have membership in Protestant churches. It is said that twenty-six per cent are Roman Catholic, which leaves two-thirds of the city to be accounted for between the non-Christian religions of the Orient

## Presbyterians Active in Social Service

The Presbyterians were the first denomination in America to establish a social service department in connection with the Home Mission society. This statesmanlike enterprise has already brought results of the greatest significance to the denomination and to many other denominations as well. Through the Bureau of Social Service, the churches have been taught to make surveys of the neighborhoods to know the social forces with which the church must be co-ordinated and to understand the tasks that are being neglected. This Bureau has established Labor Sunday, which is now almost universally remembered. A weekly press service has been inaugurated to disseminate religious news through secular papers. The plan of exchanging fraternal delegates between the labor unions and the ministerial associations has been furthered. The Bureau has been especially interested in working out advertising programs for religion and the results of these studies have been given to the churches.

A social service library has been established in a central city to gather together the great literature that has sprung up around this subject. It is interesting to note that all this has not been achieved without opposition. Reactionary preachers have been prone to believe that the new social movement was going to side-track the gospel, and have sometimes thought it God's service to fight the whole thing. Capitalistic laymen in the church of a certain type have been opposed to something which they greatly feared was "socialism." Not all the experiments have been successful, as might have been expected of any enterprise that pioneers, and an occasional failure has been held up to ridicule by those who were opposed. In spite of all this, however, the Presbyterian church has discovered great leaders through this enterprise and has established relations with the working people of the country that have made their social service department the most statesmanlike act of a great denomination.



and utter infidelity and materialism. It is said that ministers of the very greatest ability fail to find any adequate response from this city.

#### Students Volunteer for Boys at Camp Meeting

The bad boy at camp meeting is to be studied and taught and fathered in the Methodist camp meeting to be held at Franklin Grove, Ill., this year. Rev. James M. Phelps and Rev. J. V. Thompson will have charge of the boys, and they will be given a separate camping place where there will be opportunity for the various athletic sports.

#### Dr. Campbell Morgan Insists On Resignation

Dr. Campbell Morgan, so well known in summer conferences in America, has resigned his work at Westminster Chapel in London on account of the strain of keeping up the financial burden of his downtown church. Dr. Morgan was ill for some time last winter with typhoid fever and has not recovered his strength so as to warrant the continuance of his work in London. He will visit America this summer.

#### United Presbyterians Assemble

While the other Presbyterians were in assembly, the United Presbyterian denomination gathered at Loveland, Colo. This denomination is distinguished from other Presbyterians by their practice of singing psalms instead of hymns. They are also distinguished by being the most missionary denomination in the country, furnishing such great leaders as Mr. Campbell White. Dr. T. H. McMichael, president of Monmouth college, was elected moderator. No progress was made in the Assembly toward the reunion of Presbyterianism.

#### Home Missions

A student volunteer movement to consecrate theological students to the difficult places in the home field as they have been devoted to the work abroad, is one of the new and significant phases of our life in the theological seminaries. The men sign a declaration: "It is my desire to enter the service of Christ in a neglected field under the American flag." Then the student indicates whether he would like to work among immigrants, in a rural church, or on the frontier.

#### Bible Conference at Winona

Winona Lake, Ind., is a great Presbyterian Chautauqua at which conferences are held which have interdenominational significance. The Bible conference this year will be held August 20-29. Dr. Campbell Morgan will be present, as well as Rev. A. C. Dixon, formerly of Moody church, Chicago, but now of London in the pulpit of Charles H. Spurgeon. There will be well-known evangelists, evangelistic pastors, and rescue mission workers on the program.

## Here and There

#### Where Extremes Meet

I have just returned from an interview with a good brother of a different persuasion, who declined to join in a union meeting because a "full gospel" could not be preached. Where have I heard something like that before? What he meant, of course, was the peculiarities of his denomination. But when others use the phrase we are left to assume that it includes the marrow and fatness of the gospel. Every denomination has a sectarian element in it which means to identify particulars with universals. The language is always the same. They would not be at home among men of tolerant and liberal minds, nor would they be at home among themselves—unless home is where the fur flies.

#### Reverence in the Churches

Do we know what it is? I ask, because many people who demand reverence do some irreverent things. For instance, they will talk during the sermon, and before the sermon begins, yet they seem unaware that they violate any proprieties. Rural churches need much training on the subject. Reverence is a matter of centuries, and does not come in a day. It might be well for us to appoint a day on which to study the subject from all sides. What is it, and what does it include?

#### Let Us Have Peace!

This is what I read in the journal of one of the great denominations of this country. It had a familiar ring. I have heard it on divers and sundry occasions. It seems that an effort is being made by the aforesaid denomination to admit the Unitarians to its fold, and a tempest in a teapot has been the result. So, as is usual in such cases, peace is desired. There was a time when we actually sighed for peace; we sigh no more. We crave no peace whatever, not even the peace of death. Let us continue to fight and show our brotherly regard for those who differ, and our zeal for the truth by saying all the mean things we can think of about each other. It's a fine compensation after delivering homilies of one kind or another on peace on earth, good will among men. To preach one thing and practice another keeps the balance true. Then this practice is said to help the revenues, and these are not to be despised.

#### Wise Words Concerning the "Weak" Brother

Prof. Borden Parker Bowne, always wise and discriminating, has this to say: "The matter of the 'weak brother' has been very much misunderstood. In deciding what is

right or wrong in itself, the weak brother cannot be considered at all. This is purely a question of truth and right reason. To declare obligatory, out of regard for the weak brother, something which is not obligatory, is false and dangerous. It makes ignorance and prejudice and weakness, rather than the truth of things, the ground of legislation. It produces an artificial and fictitious code which is sure to produce revolt when it is seen through. It obscures the eternal obligations of justice and righteousness by petty fussiness about the tithing of mint, anise, and cummin. Now this is undue deference to the weak brother, and must never be allowed. St. Paul would not admit that an idol was anything, or that meats offered to idols were damaged thereby, or that there was anything unclean in itself. He would not needlessly offend, but he would not conceal the truth. And this is as far as Christian wisdom allows us to go. In the confusion of this human world it must needs be that offenses come, but in the long run the truth is the line of least resistance and of fewest offenses. Weak brethren abound on all sides of every question. If one is offended by the enlargement of liberty, another is offended by its limitation. Defect is as dangerous as excess. Only the truth is safe, and only the truth makes free. The weak brother, then, is not to be considered at all in deciding the question of essential right and wrong; but he is to be taken into account in the use of our freedom. We must not walk uncharitably, but in Christian wisdom and love. But the weak brother himself may never prescribe the measure of consideration to be given to his notions. That would encourage him in his whims and make him a still greater nuisance. He needs to be told the truth about himself now and then, lest he remain in error; and the truth is that he has mistaken his own ignorant notions for universal principles; and the probability is that he has confounded his native conceit and pugnacity with zeal for the kingdom of God."

#### Of Course You Have Noticed

That the weak brother, as a rule, is an ass.

That the man who thinks he knows it all never thinks at all.

That the man who wants his way all the time doesn't deserve to have it any time.

That the Pharisees are still discussing the issues of mint, anise, and cummin, for revenue only.

ELLIS B. BARNES.



# The Sunday School

## ABSALOM'S FAILURE.

LESSON XIV—JUNE 20.

II Samuel 18:1-15.

Verse by Verse.

BY ASA MCDANIEL.

1. *David numbered.* He mustered, and reviewed his troops. The number he had in his army is not stated.—*Captains of thousands and captains of hundreds.* This is the usual military division. We have no means of knowing the number of divisions.

2. *Under the hand of.* Under the leadership, of command of Joab.—*Ittai the Gittite.* A native of Gath.—*I will surely go forth with you myself also.* David proposed to take the chief command in the engagement, by going to the front in person.

3. *Thou shalt not go forth.* So much depended upon the life of the king that his followers protested against his going to the front. They protested on another occasion. II Samuel 21:17.—*Thou art worth ten thousand of us.* Their estimate of their leader. The Hebrew text has, "for now are there ten thousand such as us." Rvm.—*Be ready to succor us out of the city.* If David remained at Mahanaim he could send reinforcements, and the reserve force could protect them in case of defeat.—*The city.* Mahanaim situated in Eastern Palestine, between the Yarmuk and the Yabbok rivers.

4. *What seems to you the best I will do?* The king submits to the wishes of his people, and remains in the city awaiting the issue of the battle.—*By the gateside.* The gate of a city was a very important place in David's time. It was here traders met, and judges dealt out justice. Here the king transacted business, and upon this occasion awaited the issue of the battle.—*By hundreds and thousands.* These numbers are used indefinitely, just as modern "company" may vary largely in number.

5. *Deal gently for my sake with the young man, even Absalom.* A father's love prevails over his desire for victory. In contrast to this we find Absalom's conduct in no way affected by filial affection. See II Sam. 15:18. *All the people heard.* The entire army knew the feeling of the king for Absalom.

8. *The people went out into the field against Israel.* David's army made the attack upon Absalom's force. It was in reality one faction of Israel against the other.—*The forest of Ephraim.* The exact place is not known. The battle was not far from Mahanaim in Gilead.

7. *The people of Israel.* Absalom's army was utterly defeated. The numbers are not intended to be accurate, only suggestive of the great slaughter.

8. *The battle was there spread over the face of all the country.* The country was such as to prevent the whole army being together, and David's army was in divisions.—*The forest devoured more people than the sword devoured.* The woods were unfavorable to the large force. Kirkpatrick suggests that owing to the nature of the ground more were slain in the pursuit through the forest than in the actual battle.

9. *His mule.* Perhaps David's own mule, on which only royalty could ride.—*A great oak.* Or, Terebinth, Rvm. Some of these terebinths have such low branches that one cannot stand beneath them.—*His head caught hold of the oak.* His head became wedged in the branches of the tree. Josephus says that he hanged by the hair of his head.—*The mule that was under him went on.* The mule ran from under him, leaving him suspended from the tree. In the skirmish he was separated from the main body of his army, and in flight was entangled in the low branches of the forest.

10. *A certain man . . . told Joab.* The

man would not disregard the king's command by killing Absalom, hence took the news direct to Joab.—*Hanging in an oak.* Absalom was at the mercy of the king's

soldiers and his army badly demoralized.

11. *And, behold thou sawest it.* The reprimand was severe, and gave the man clearly to understand that he had not done his full duty.—*Ten pieces of silver.* The equivalent of about an hundred dollars in purchasing power.

12. *Though I should receive a thousand pieces of silver in my hand.* "If I were to feel the weight of the money paid into my hand" (Driver).—*Against the king's son.* The man was loyal to the king.—*Beware.* Heb. Have a care, whosoever ye be, of, etc.

## A Spoiled Son

The Lesson in Today's Life.

BY JOHN R. EWERS.

"When I was a boy I had to please my parents and now, that I am a father, I have to please my boys, so I am getting the worst of it, coming and going," said a man to me recently.



### DISCIPLINE.

The most unruly children are found in the worst and in the best homes. In the most aristocratic suburb of one of our Ohio cities is to be found a group of boys and girls from elegant homes. These royal youngsters drive their teachers mad. You would have to go to the slums and into a mission school to duplicate their behavior. Even in the middle class it is not much better. "Children, obey your parents," seems to have an ancient ring about it. It may have been in force in the good old days, but surely it is obsolete now! The crying need of the present hour is discipline. The rod has been spared and the child has been spoiled. Stern obedience has passed. We are developing a race of whimpering mollycoddles. Children of the present day want everything—but work. They want Montessori methods in the kindergarten, kindergarten methods in the grades and play in the high school. Life is one long, sweet game of "Do-as-you-please." Modern young people can do anything which requires no discipline. They can look at "movies" and listen to "canned music." Their achievements are quite marvelous. One would like to see the modern high school lad hoe a long row of corn or saw a cord of wood! Let us not be too hard on the children; we dearly love them. In fact, we love them too much for their own good. We love them too much to discipline them. We spare them every effort. There is no charm in doing things the hardest way, I know, neither is there any virtue in softness. We need a revival of Puritanism. We need a tonic of "Beef, iron and blood."

### OVER THE GATE.

Outside Getheseme there is no sadder picture than that of the old king weeping in his chamber over the gate. His heart is broken by his wayward

boy. Absalom was one of these pretty boys. He was handsome, with hair that made the women gaze. He dressed well, even in the height of fashion, and carried a cane. He was the best tango artist on Broadway. He was a free spender and had a crowd of hangers-on who helped him politically. He was smooth and sharp. He was not troubled by scruples, for he had none. He called his father, "the old man," and joked about the mix-ups in the royal harem. His heathen mother did not help the situation any. She sought the advancement of her son as against the other princes who had other mothers. When the clever Absalom, by his flatteries in the gate, sought political preferment, David's chickens came home to roost. The king had had his fling, now he must pay for it. He had murdered Uriah and stolen his wife. He filled his household with scheming, quarrelsome women. Now he must suffer for it. The bitter tears over the gate; the agony because of a worthless son; the heart-rending report of the runner—compound interest on the debt of sin.

### CAUSE AND EFFECT.

Absalom's career was logical. It was to have been expected. The cause is there. Given a heathen mother and an easy father and you have the equation. The answer is so simple that you do not have to peek in the back of the book to find it. Foolish mothers have much to do with it. Let us not spare Adam and lay it all upon Eve. Hand it to David as hard as you please. He deserves all you feel like giving him. But all the blame is not his, unless you blame him for marrying that heathen mother of Absalom. Her god, her ethics, her customs were different. Many modern mothers by scoffing at the Sunday school, by neglecting the church, by purposely keeping their children from associations with the young people of the church, by social aspirations, by false character standards, by insincere habits themselves are doing all that is possible to damn their sons and daughters. Heathen mothers—that is the place to put it. Careless, indifferent toward the church. Bibleless, prayerless and at the same time social climbers—miserable heathens, mothers of Absaloms. Blame David? Yes, and also Maacah.

# Disciples Table Talk

## Church to Bond Its Property.

An unusual plan for financing a church building enterprise is that adopted by First Church, Galesburg, Ill. The trustees have authorized the issuance of twenty thousand dollars of bonds. Pastor H. A. Denton describes the plan as follows: "The bonds will be in denominations ranging from one hundred to five hundred dollars, and will be offered to any person who desires to invest any amount from one hundred dollars up. A local bank will act as trustee for the bond issue. The interest will be 6 percent, payable semi-annually. The bonds will have a two-year redemption clause at 2 percent premium. The issue will be secured by a first mortgage on the new lot and building. The present subscription list, and what will be added to it this summer, and the money raised on dedication add a further guarantee of the safety of the investment. We will offer these bonds to our own members, to our people around Galesburg, to private investors, and to the banks. The amount of the issue is small and the rate of interest good. We do not anticipate any long effort in disposing of the bonds. If you have some money to invest where you will be relieved of worry, and so you can clip a coupon every six months and send to the bank and get your interest, here is an opportunity. The building committee guarantees the bank that it will keep an average balance sufficient to take care of the interest."

## Loses Efficient Assistant Pastor.

Central Church, Terre Haute, Ind., is reluctantly parting with Miss Leah McCune, who has for several years been the efficient secretary of the church and the pastor's assistant. She goes to Portland, Ore., to assume similar duties with George Dorsie, her former pastor at Terre Haute. Under the leadership of J. Boyd Jones the Sunday school at Terre Haute has been leaping forward in its attendance—on June 6 there were 977 persons present.

## Sunday School Growing Beyond Its Own Record.

In March of 1914 the church at Ft. Madison, Ia., established a new record for the city in the matter of attendance at Sunday school, with an attendance of 256. Since that time the making of new records, says the pastor, E. E. Davidson, has been entirely in their own hands. On children's day they had 531 present. The average Sunday school attendance is larger than the church membership. The church is also growing in membership.

## Dr. and Mrs. Dye in B. F. Coulter's Church.

A visit of Dr. and Mrs. Royal J. Dye to the Broadway Church, Los Angeles, resulted in a remarkable manifestation among the young people of the church, fourteen of whom consecrated themselves to missionary service in response to Dr. Dye's direct appeal for workers in foreign lands. The pastor, Charles F. Hutsler, rejoices in this event as a partial fulfillment of the desire of the late B. F. Coulter, the Los Angeles merchant, who founded the church and ministered to it until the time of his death.

## Young University Getting Well Established.

Out of a graduating class of twelve at Phillips University, Oklahoma, nine will enter the Christian ministry. There has been an enrollment of 400 students in the university during the year that closed June 3. The personnel of the student body has ranked high. An intercollegiate debate and the state oratorical contest were won by Phillips students while the prize of \$500 offered by the Carnegie

Peace Foundation for the best essay written by a college student, was awarded to R. W. Nelson of Phillips. The university is closing its ninth year. Its support from the churches is increasing. Chancellor Roth says that over fifty churches in the vicinity of Enid have each pledged \$100 a year for five years to make up the deficit on running expenses. Endowment promotion work is being pushed also.

## Sunday School Breaks All City Records.

All known records for Sunday school attendance in Indianapolis were broken at the Central Christian Church June 6 when 1,209 persons were present at the Children's Day exercises of the Sunday school. The previous record was established by the school on the first Sunday in May of this year, when the Mother's Day attendance was 1,126.

The annual contribution of the school toward foreign missions was \$350. Dr. Allan B. Philpott, the pastor, preached at the morning service of worship on "The Conquering Christ" and left in the afternoon for Oxford, O., where he delivered the baccalaureate sermon for Oxford College for Women.

## Jabez Hall on the Life Worth While.

Preaching the baccalaureate sermon at Butler College, Indianapolis, on Sunday, June 6, Dr. Jabez Hall told of the opportunities that await the college graduate who is about to become a part of the rush and roar of the world today. He cautioned the young men and women against a neglect of these opportunities. He declared that a person can be labeled as sinful if he stands idly by and does not assume a fair share of the responsibilities that are awaiting him as a citizen of a great nation. The speaker emphasized the value of service and declared that the man who serves others to his best ability will find that he had not neglected himself. The baccalaureate service was the opening event in commencement week. There were forty-six graduates.

## Graduation of Missionaries.

The College of Missions at Indianapolis held commencement exercises on Friday, June 4. President A. McLean of the Foreign Society delivered the address. Nineteen missionaries participated in a dedication service conducted by President T. C. Howe and Professors W. C. Morro, Jabez Hall and C. E. Underwood of Butler College and Rev. Charles H. Winders, pastor of the Irvington Church. President Charles T. Paul of the College of Missions, and Mrs. Josephine M. Stearns, secretary of the Christian Woman's Board of Missions, also made addresses. The graduating missionaries have received appointments to Oriental, African, Latin American countries and to the mountain countries of the United States.

## R. A. Doan Visits Oakland.

Returning from his long trip to the mission fields of the Orient, Mr. R. A. Doan, of Nelsonville, O., spent a day with First Church, Oakland, Calif., where he spoke to the congregation. Vaughan Dabney, the pastor, says that Mr. Doan made a great impression on all who heard him, especially upon the men, who listened eagerly to a fellow business man's interpretation of the work of foreign missions. Mrs. Doan and Austin left Oakland for Claremont, in Southern California, where they will remain until the Los Angeles convention when Mr. Doan, who is now in Nelsonville, will join them. Mr. Dabney adds a postscript to this news item saying that the Oakland church freely extends its services to all prospective visitors to the exposition. He will be

glad to assist in securing rooms or other accommodations for Disciple visitors who write him.

## Cut of Missionaries' Salaries Quickens Liberality.

The announcement of the Foreign Missionary Society that a cut of ten percent would have to be made in the salaries of the missionaries to make up for the deficit of \$28,000 under which the Society is compelled by reduced offerings to operate, has gone to the quick of many a heart.

Dr. Peter Ainslie, of Baltimore, has sent to the treasurer of the Society his check for an amount equal to his expenses to the Los Angeles convention, advising the Society that he cannot be comfortable in going to Los Angeles in the knowledge that missionaries are compelled to give from \$60 to \$120 apiece to make up for the delinquency of the churches at home.

The Hannibal, Mo., church has written its living link missionary that the church will see to it the salary is maintained at the regular figure. A special call was made by the pastor, George A. Campbell, for a larger offering than usual for this purpose.

In many of the Children's Day exercises a statement of the stressful situation was made by pastors or superintendents, and always the response of the children and the church people was made more generous by knowing the facts.

## Easter Offering Encouraging But Inadequate.

The Easter offering of the National Benevolent Association to date (June 10) amounts to \$25,437.30, which is \$176.96 more than the total Easter offering of last year. This offering though encouraging under the circumstances is not adequate to the urgent and growing needs of the twelve great institutions of the Association. The \$40,000 asked for is not one dollar more than is needed. The Easter offering constitutes the bread and butter fund of our hundreds of homeless, friendless wards. If it fails or is seriously curtailed, they will be the innocent sufferers.

## Yale Graduates Nine Disciple Ministers.

Out of thirty-three graduates of the Yale School of Religion this year nine are Disciples of Christ. Of these the one receiving the highest honor is Clarence Reidenbach after whose B. D. are attached the words, "magna cum laude." Mr. Reidenbach is a Butler man of the class of 1912. On the graduating program with him are three other graduates, one of whom is Harry C. Burkhardt, another Butler man of the class of 1913. The other seven graduates are Henry G. Burgess, Eureka; Ernest W. Corn, Bethany; Clifton S. Ehlers, Transylvania; Alexander C. Gray, Hiram; John Leslie Lobingier, New York University; Clyde E. Pickett, Hiram; Walter C. Prewitt, Bethany and Hiram.

## Fifth Summer Conference, Laymen's Missionary Movement.

The Fifth Summer Conference of the Laymen's Missionary Movement to be held at Lake Geneva, Wis., July 28-August 1, promises to eclipse in strength of program and the number attending all previous conferences. The Bible study and devotions of the conference will be under the leadership of Dr. Cleland B. McAfee, of McCormick Theological Seminary, Chicago. His theme is "Some Missionary Crises of the Bible." Thursday, July 29, "Abraham: The Beginning of the World-Movement;" Friday, July 30, "Jonah: The Recall of Israel to the World-Movement;" Saturday, July 31, "Pentecost: Power for the World-Movement;" Sunday, August 1: "Paul: The Human Leader in the World-Movement." The principal missionary discussion groups will be conducted by Bishop Theodore S. Henderson and Mr. W. E. Doughty. The former will lead a group in the discussion of Mr. Weatherford's "Introducing Men to Christ" and Mr.



Doughty will lead a group in the discussion of his new book on "Efficiency Points in the King's Business." The daily meetings by communions will be an important factor in carrying the message of the conference to the local churches. Platform meetings and round tables will be addressed by the strongest leaders of the various communions. Special care is being taken in the selection of the missionaries now on furlough who will be given opportunities to tell their story of achievement and need.

Each communion is enlisting a strong delegation. Disciple delegates are being enrolled by a committee of leaders of which Secretary S. J. Corey, Cincinnati, is the chairman. Mr. Corey is prepared to forward announcements and registration blanks with all necessary information to any who are interested.

#### An Exemplary Christian Business Man.

Mr. George A. Jewett is a Des Moines lumber merchant, a member of Central Church, treasurer of Drake University, and connected with every good cause in his city, giving thereto his means and himself. He is also the associate editor of *The Christian Worker*, Central Church's parish paper. For twenty-eight years he has been associated with his pastor in this capacity. For the first half of this period the pastor was Dr. H. O. Breeden, and for the latter half it has been Dr. Finis Idleman. In recognition of Mr. Jewett's great and fruitful service to the church through the "Worker" a recent issue was turned over to words of appreciation of him. Many from Des Moines and elsewhere wrote warmly in expression of their esteem for this broad minded citizen whose personality seems to embody every idealistic interest of his community.

#### Euclid Avenue Loses Gracious Woman Leader.

Euclid Avenue Church, Cleveland, is stricken throughout its membership with grief at the death of Mrs. W. H. Cowdery last week. Mrs. Cowdery held a place of rare distinction in the church on account of the labor she voluntarily undertook in its behalf. It is said of her that she made nearly as many church calls in the course of a year as did that prince of pastors, her own minister, J. H. Goldner. With her electric car she was constantly at some work of love, carrying gifts and good cheer to the poor and bringing comfort to the sick. In a multitude of ways her gracious personality touched the life of the church and the city helpfully.

#### A Christian Business Man's Yearning.

No sentence has been quoted among Disciples of Christ in recent days so widely and repeatedly as the opening words of a remarkable article by Mr. R. A. Doan, the Ohio brick manufacturer, who went to the Orient to study the mission field and was drawn into active missionary service himself. Mr. Doan's article appeared in *The Christian Century*. It has reappeared in short extracts in fully one-half the parish papers that come to this office. The sentence that appears most frequently is this: "Sitting tonight in the midst of heathenism, darker than anything ever painted for me by those who knew, I have nothing so precious that I would not give it if I could be assured that by that means my brethren in America who have it in their power to minister to these in the name of Christ, could be made to see the hopeless millions marching on without hope or joy or rest."

#### Pastor to Use Boys and Girls in Errands of Kindness.

T. J. Dean, Jr., pastor at Jacksonville, Tex., issues a unique weekly under the title of "The Perspective." The following is taken from the issue of May 27: "For more than a year we have been planning to open up a channel that will enable our boys and girls to do the things that we teach in Sunday school. We believe that to urge the child to 'be good,'

and neglect to make it possible for him to do those things that will develop the habit of 'doing good' is to do it a gross injustice; what we need, what every church and Sunday school needs, is to open up avenues through which their boys and girls, and their older people, too, can express themselves in helpful ways to the members of the community. Next Sunday morning we shall begin a plan that will carry out the ideal that we have just outlined. Our boys and girls will be sent with bouquets of flowers to those who are sick, or to aged persons who are unable to get out. The child will have the joy of making the day brighter for someone, and someone's life will be made brighter because they have been remembered. We shall ask each member of the church to help the committee locate those to whom we may send flowers."

#### Three High Schools Choose Same Preacher.

An unprecedented distinction was conferred upon Dr. Charles S. Medbury, of University Church, Des Moines, Ia., when it was found that the three high schools of that city had independently invited him to deliver their baccalaureate sermons. In the morning Dr. Medbury addressed the members of the senior class of West High School and in the evening the seniors of North High at his church. In the afternoon he addressed the seniors of East High School in the auditorium of the school building. His themes for the day were, "The Way to Mastery," "The Vision of Life," and "The Power of a Great Life Programme." In his morning address Dr. Medbury said in part: "The sacrifices of those who have come to eminence we know, but the sacrifices of those unknown to fame, who through travail of soul have brought forth leaders, are not recorded in the books of men. And long is the list of loyal helpers back of every name acclaimed by men. Here are parents, teachers, friends, whose joy has been in the joy of one they love and who have stood back through the years, saying in utmost nobility of spirit all the while 'He must increase.' And such life is truly masterful. It is the reserve of righteousness, the constituency of power. Faithfulness never wholly fails of its rewards. He leads and is masterful who inspires another."

#### Graham Frank Declines Call to William Woods College.

Graham Frank will remain with his church in Liberty, Mo., where he has been for the past twelve years. The call to the presidency of William Woods College for Young Women, located at Fulton, Mo., strongly attracted him. After giving it consideration for three weeks he announced to his congregation last Sunday that he had decided to decline it. Mr. Frank has wielded a wide and helpful influence in his home city, where his church is the leading religious institution of the place. The churches and ministers of Kansas City, of which city Liberty is a suburb, will find unusual satisfaction in learning that Mr. Frank is to continue to reside and labor among them.

#### The Unpardonable Sin.

Bruce Brown of California is holding evangelistic meetings in Duluth, Minn. Speaking on the unpardonable sin one evening, he said: "The age-long mysterious subject is not mysterious at all. There is an unpardonable sin against the arm. Bind it up for seven years and you can never move it again. Against the eye: Bandage them for five years and you can never see again. Nature takes away what we do not use. In plain language, the unpardonable sin is to kill the conscience. Heaven always is ready to forgive, but when conscience is dead repentance forever is impossible. I ask no one in this church to endure what I am saying. Call me a heretic if you will, but I believe so much in the love and mercy of Christ that I think he would go

to the lowest depths of hell to die for any devil who would repent." Dr. Brown will spend the summer on the Chautauqua platform.

#### Atchison Four Years' Pastorate Shows Gains.

At the fourth anniversary of the pastorate of Jesse Bader in First Church, Atchison, Kan., the following facts were brought out: During his pastorate 1,143 have been added to the membership. Of these 539 have been added by revivals with outside help. The total resident membership is now 1,306. Mr. Bader has conducted 157 funerals, and 112 weddings. The new \$47,000 church has been built. There are three hundred married men members of the church. During the time Mr. Bader has been pastor of the church the Christian Women's Board of Missions has grown from 40 members to 200. It supports a living link, Miss Bertha Lohr, in India. The Sunday school enrollment has grown in four years from 150 to 1,000.

#### Bethany Summer School Plans.

Garry L. Cook, state Sunday school superintendent of Indiana, has announced that the sixth annual session of the Summer School of Methods for Sunday School and Missionary Workers will be held at Bethany Park, near Brooklyn, Ind., August 17 to 27. Courses in Christian Endeavor work and advanced Sunday school pedagogy will be added to the usual work of the school during the coming session. Mr. Cook will be dean of the school and he will also be head of the department of Sunday school education. He will teach the first and second year classes in pedagogy. Miss Hazel A. Lewis of Cincinnati will be elementary superintendent; Miss Cynthia Pearl Maus of Cincinnati will have charge of the secondary superintendent, and W. J. Clarke of Cincinnati will be adult superintendent and director of departmental work. Prof. Alva W. Taylor of Columbia, Mo., will give a series of lectures on social service subjects.

#### College Pastor at Home and Away From Home.

Claude E. Hill, pastor of the great college church at Valparaiso, Ind., has delivered eleven commencement addresses for high schools in Northern Indiana this season, five of them in his own county. At one school he was invited for the fourth time in five years. Valparaiso Church is in unusually good condition as indicated by many recent accessions, increasing congregations, and the doubling of the Sunday school apportionment to foreign missions, receiving the largest offering in the history of the church.

#### Cotner Bestows LL. D. on Eureka President.

President H. O. Pritchard of Eureka College, Ill., who formerly was pastor of the Cotner University Church in Bethany, Neb., was given the degree of LL. D. at the Cotner commencement last week. Dr. Charles S. Medbury of Des Moines, Ia., delivered the commencement address. Twenty graduates received their A. B. degrees and two were awarded A. M. Chancellor Oeschger's report showed the school in a fair condition financially, with the outlook hopeful for increasing the endowment.

#### Appeal for Attendance at Los Angeles Convention.

At a meeting of the convention committee in Los Angeles last week, Russell F. Thrapp, E. H. Keller and Jesse P. McKnight were appointed a committee to urge the churches everywhere to make a special effort to be present at the international convention to be held in Los Angeles, July 18 to 25. The committee says: "On account of close times and the distance away from the center of the brotherhood, we feel that this word is necessary in order to secure an attendance that will be creditable to our people. Los Angeles is making great prepara-



tions for this convention. There is no better time to see the coast than this year when one can also enjoy the expositions at Dan Diego and San Francisco. We urge upon the churches everywhere to send their ministers to this convention. May we have a great outpouring of our people at the time of this great gathering.

#### Final Series of County Conferences.

The final series of county conferences for the Eastern District Indiana Christian Churches for the year 1915 will be held at Brookfield, Franklin county, June 21-22, and at Lyons Station, Fayette county, on June 22-23. The churches of Union county will join in this conference. Each congregation in these counties is asked to send the most representative delegation possible. State and county workers will be present. G. I. Hoover is the State evangelist for the Eastern District.

—Charles O. Lee, pastor at West Pullman, Chicago, has been doing some special studying at the University of Chicago. He recently won the Milo P. Jewett prize of \$50, and will receive the degree B. D. this week.

—Children's day was observed at Monroe Street Church, Chicago, with a program of exercises by the Sunday School, concluding with an impressive dedication service in which ten infants were consecrated to God's service by their parents. Dr. C. M. Sharpe, acting pastor of Monroe Street Church, conducted the service.

—The Baltimore Conference of the Methodist Church, holding its sessions at Shepherdstown, W. Va., June 16-18, announces Rev. George A. Miller of Ninth Street Disciples' Church, Washington, D. C., as one of three specialists who will address the Conference on Sunday school work. Mr. Miller's theme is "Adult Bible Class Work."

—George B. Taubman, pastor, First Church, Long Beach, Calif., made the memorial address at the public auditorium in that city, supplying at short notice, for the mayor of the city who was called away.

—J. L. Darsie, of Cleveland, O., is filling the Taylorville, Ill., pulpit while the pastor, Walter S. Rounds, is in Arkansas for his health.

—While Dr. H. H. Guy of Pacific Theological Seminary, Berkeley, Calif., was sitting in his study on the afternoon of a Sunday or two ago, in came the firemen carrying a line of hose. "What's the trouble now?" demanded the professor. "Nothing much," yelled a fireman. "Your house is on fire; that's all. Don't worry!" The damage amounted to about \$800.

—The church at Anderson, Ind., has received more than forty applications for the pulpit made vacant by the departure of J. Boyd Jones to Terre Haute. Z. T. Sweeney is supplying the pulpit ad interim.

—In the month of May, the receipts from the churches amounted to \$1,454.06 less than for May of the previous year. There was a falling off in the total receipts for May of \$6,081.55.

—Central Church, Des Moines, Ia., through its Sunday school raised \$1,000 on Children's Day. Dr. Ada McNeil Gordon of India was present and filled Dr. Idleman's pulpit in the evening.

—First Church, Indiana, Pa., has had a series of record breaking congregations on three recent Sunday evenings. For the first the pastor, J. C. Clarke, preached for the county organization of Woman Suffragists, for the second the pastor addressed the G. A. R. and the third evening was devoted to the Children's Day exercise when the attendance was so great that many were unable to gain admittance.

—A very pretty and apparently adequate hour of worship will be dedicated this month for the county congregation at Walnut Grove in Cooper County, Mo. Nelson H. Trimble, of Columbia, Mo., is the minister, and has led in securing funds for the new house.

—George L. Snively reports the successful raising of \$21,000 at the dedication of a new forty thousand dollar house of worship for First Church, Findlay, O. L. O. Newcomer, the pastor, undertook a difficult work there some years ago but has carried it to a remarkable success.

—Walter M. White's great church at Cedar Rapids, Ia., had an attendance of nearly 900 at the Children's Day Sunday school exercises. The offering for missions amounted to \$640.

#### RESIGNATIONS.

W. H. Knotts, Highland Park Church, Des Moines, Ia. Effective Sept. 1.

Fred Wilson, Rushville, Ill. Effective July 11.

W. J. Wright, Franklin, Ind.

#### CALLS.

W. H. Kern, to Cantrall, Ill. Accepts and will begin work at once.

L. R. Cronkrite, Danville, Ill., to Lynnville. Accepts.

E. B. Quick, Shelby, O., to Barry, Ill. Accepts. Will begin work July 1.

Graham Frank, Liberty, Mo., to Presidency of William Woods College, Fulton, Mo. Declined.



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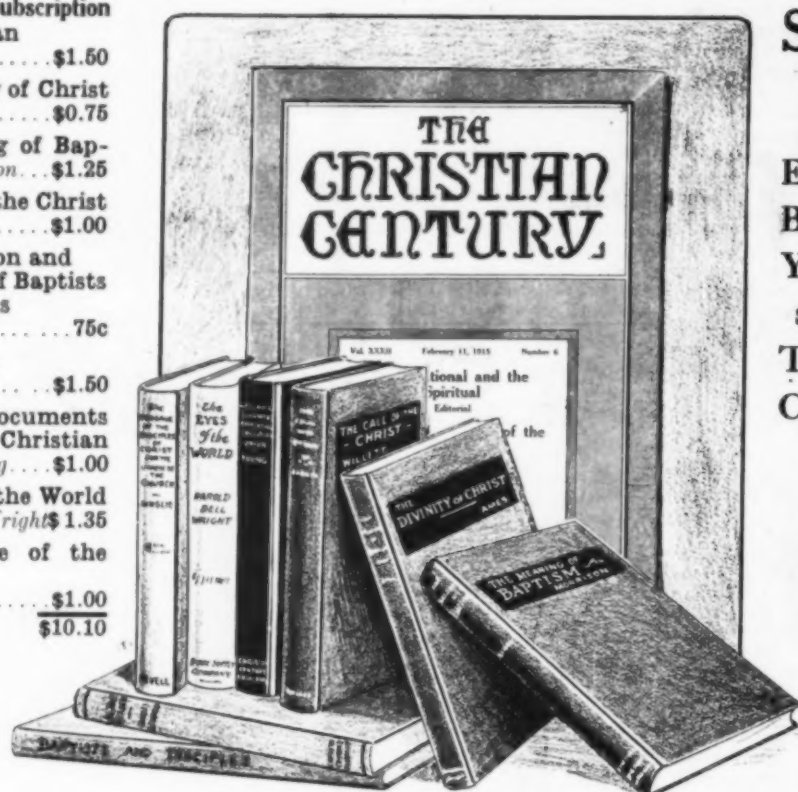
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